4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

reined or lowered as desired. Both these cross-bars are provided with rows of tiny wooden pins over which the warp is stretched. The shuttle is long and needle-shaped, and is used alternately with either hand. The weft is beaten down with the same shuttle, or sometimes by a rude wooden comb. When the cloth to be woven is all one colour, the wool is dyed before the weaving begins. When stripes or designs of other colours are to be introduced the web is stretched on the frame, and the parts not to be dyed are bound round very tightly, the binding being sometimes greased. These parts are after carefully given the colour required. The colours principally used are black, blue, vermilion, yellow, and green. The dyes are for the most part vegetable, but some mineral colours and earths are known. The dyes are extremely fast, and retain their bright tints till the garment is worn out.

Skins.—Formerly the whole dress of the Araucano was composed of skins. Now they are seldom used for this purpose, but serve as rugs, beds, saddle pads, etc. They have two ways of preserving and preparing skins, one retaining the hair, and the other converting them into a kind of leather. In the first case, the fresh skin is stretched out on the ground, and pegged down with small wooden pegs, the inner side uppermost. When it is thoroughly dry, it is worked up with the hands and softened. The instrument employed for this purpose is peculiar. It is formed of a forked stick of some hard wood, one leg of which is left longer than the other. The inner surface of the fork is shaved away to form a sharp edge which is also notched. At the joint of the fork a piece of flint, iron, or other hard substance with a rough edge, is fixed as firmly as possible. The instrument is hung to a post by its longer limb, and the skin drawn to and fro in the notch of the fork. This is continued until it is completely softened. In the case of straps and thongs, they are afterwards rubbed with grease to keep them supple and to prevent them from fraying.

To remove the hair from the skin, it is first soaked in wood ashes and water. On being taken out it is scraped with sharp stones, shells or knives, on the inner surface, until the roots are loosened, when the air is plucked out. The skin is then dried and treated in the manner described already.

The principal skins used are those of the puma, guanaco, wild cat, coypo (a kind of beaver), fox, deer, otter, and dog; also sheepskins, and the hides of horses and cattle.

Pottery.—The Araucanos have acquired considerable skill in the fabrication of this article. The Indian territory is rich in different coloured clays, those most used being red, black, slaty blue, cinereous, and white, the red and black predominating.

The pottery is generally made by the women of the family, who use no other tool than a spoon-shaped stick to smooth the surface, which they do by rubbing the stick. They fashion their ware by rubbing with their fingers. The base is formed in a single piece, and the vessel built up by strips of clay being added and overlaid in. The clay is of sufficient consistency to retain any form given to it. Each layer as it is laid on is smoothed over with the spoon.

The usual forms given to the household ware are those known as pitchers, pans,

10: Hilger E-5 (1946-1952) 1957
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Argentina

THE MOTHER'S BATH, THE BABY'S BATH

Formerly, immediately following delivery the mother took her child to a stream where, holding the child, she walked into the cold water, if need be breaking thin ice to do so. An occasional woman does so today. A one-Araucanian told of rising one morning to find her Araucanian woman servant returning, in a rather heavy snowfall, from a river where she had just taken a bath and had given one to her child, born during the night; she had to break the ice on the river to do so. The servant prepared the breakfast and went about her daily work as usual. (Customarily, the women refrained from work for three or four days following delivery.) "That happened 30 years ago [1921]," said the non-Araucanian. "But I have heard it told often since that the Araucanian women still take these cold baths and bathe their babies at the same time right after delivery." A listening-in Araucanian woman in her sixties was not of the same opinion: "That was true formerly; but most women today could not do that; they are too delicate; they would die. I know my daughters could not do it."

Old informants firmly believed that it was this first cold bath that kept the baby well and strong, and noted that none ever died from the cold bath. The first bath of most children today is one of clear lukewarm water in a large wooden dish used for household purposes. It is given immediately following birth by the woman who assists at the delivery.

POSTNATAL INTERESTS

EAR PIERCING

Formerly, the child's ears were pierced when it was given its name; today, generally, only a girl's ears are pierced. Noses and lips were not pierced: "Never! Never!" Usually the piercing was done within a month following birth, because it was believed the child felt no pain in its ear lobes at that age and no swelling resulted; if the child was much older, its ear lobes often became sore. Sometimes, however, this was not done until the child was much older—in some instances as old as 18 years.

Obviously the piercer was not a conventional person. According to some old informants it was the mother of the child who pierced the ears of her own child; according to others, just an old, any relative might do so. In general, a woman pierced a girl's ears; a man, a boy's.

Piercing was done in the ear lobe from top downward with a sewing needle, "or something like a needle—we used to have a needlelike implement of silver around."